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ORAN FOR YOUNG LATTER-DAY SAINTS

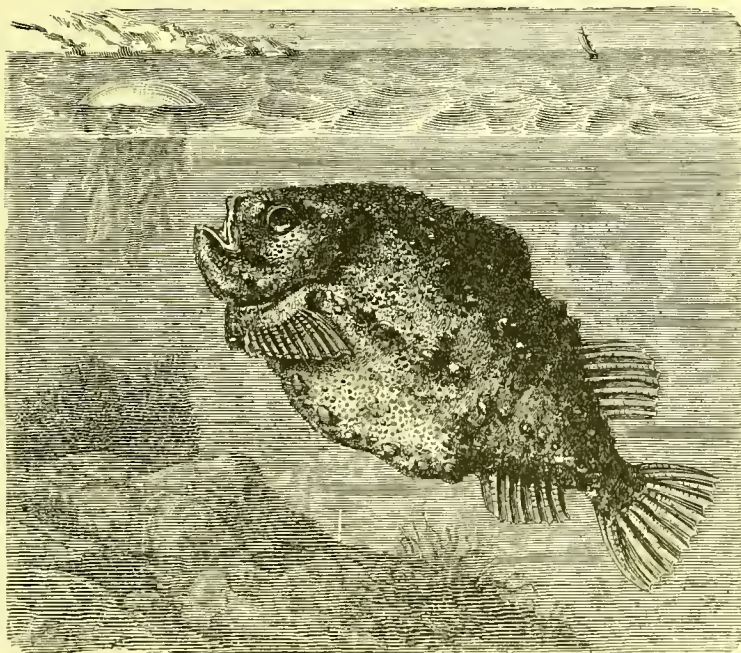
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PECULIARITIES OF THE INHABITANTS OF THE DEEP.

IN AN interesting little work entitled "Science Gleanings in Animal Life," by John Gibson, is a chapter on "Animal Part-

species often congregate, like, for instance, a pack of wolves, or a flock of birds. Then there are creatures known as parasites, which live upon the bodies of other animals and prey upon them. But the instances referred to by the writer above mentioned are of



JELLY FISH.

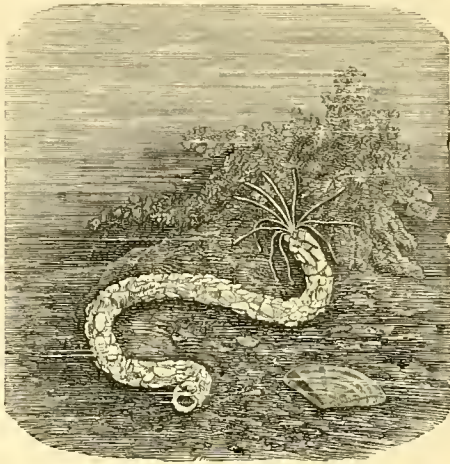
LUMP FISH.

nerships." In this sketch the writer gives a number of instances of animals associating together for mutual benefit, either from the better protection of each other for enemies or to facilitate their efforts in procuring food.

It is well known that animals of the same

animals of different species co-operating for each other's benefit, or at least with no intention to prey upon each other.

It is mostly among the lower orders of animal life in the ocean depths that this system of partnership, or "commensalism," as it is



SEA CUCUMBER.

termed, exists, although of late years similar peculiarities among higher orders of animals have been noticed by naturalists and other observers.

A very well known marine creature is the jelly-fish, of which there are several species. Quite often these living substances, (perhaps the most fitting name for them) are left on the beach by the receding tide. In this position they are helpless, and have the appearance of a lump of jelly and would scarcely be taken for living animals. In the water, however, they assume the appearance represented in the accompanying illustrations, and are enabled to move about by a pulsation or contraction and expansion of the umbrella-shaped part of their organisms.

The jelly-fish is an interesting creature, although of a very low order of animal-life. Like the oyster and other mollusks, it has no head, but is provided with a mouth for the reception of its food. It procures its prey by means of hair-like appendages which have stinging properties. With these it is said it paralyzes the creatures it subsists upon then devours them. The umbrella-like body of the creature is semi-transparent, and from it is emitted bright phosphorescent colors as it swims along near the surface of the water.

Some peculiarities of this organism have been discovered by scientists who have studied

its qualities. They have found that it will survive after being frozen solid, if thawed out gradually. Its nerves are found to be located in the outer fringe of its umbrella disc, and by cutting off the fringe the remaining part of the animal is helpless, while the fringe will vibrate in the water as though possessed of life for several days after being severed.

This creature is one of the many with which other creatures form partnerships for mutual good. It is claimed by naturalists that young cod fish and other organisms seek shelter among the stringy appendages of the jelly-fish. As many as twenty of these young fry have been found to accompany a single jelly-fish, and it is believed that the latter shares with them the food it captures; while the little creatures it protects serve their friend by eating the parasites that cling to its body.

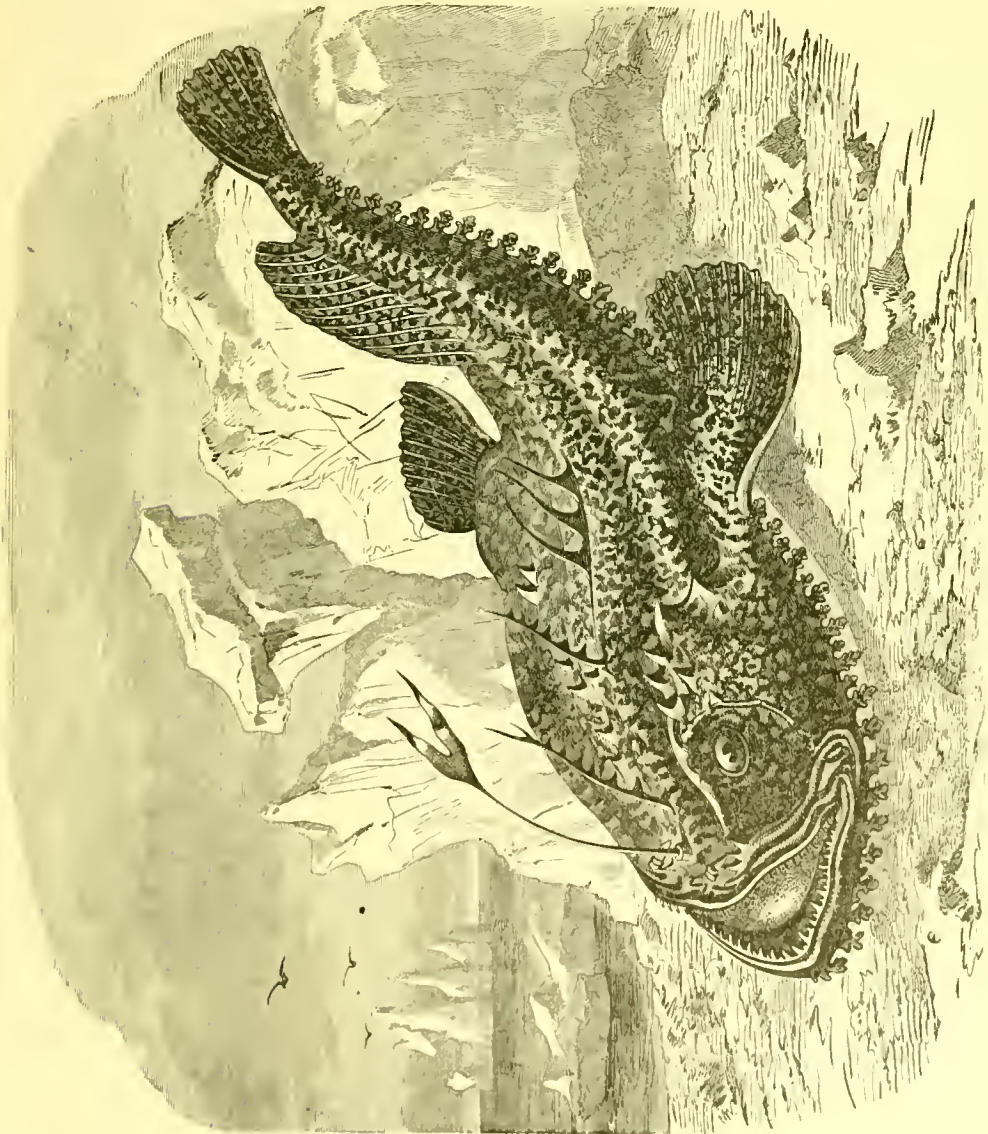
The sea-cucumber, is another very curious creature, which, it is said, can accommodate itself very nicely to varying circumstances. If food be scarce it can drop off a part of its body, so that it requires less to satisfy its hunger. When food again becomes plentiful the abandoned part will be replaced by a new growth and it is none the worse off for the.



JELLY FISH

loss. The sea-cucumber affords a shelter for several other smaller creatures, such as shrimps and pea-crabs, which make their home within its respiratory cavity. Whether they pay rent

Certain kinds of crabs are often found associated with sea anemones, animal organisms which have the habit of attaching themselves to substances and remaining fixed. In



FISHING FROG.

for their abode by doing some kind act for their obliging host is not known. The pea-crab has also been known to seek refuge with shell-fish by getting inside their shells, and in turn for the protection afforded they help supply the bivalves with food.

cases where they attach themselves to crabs the latter are protected from their enemies by being partially hid from view. Other crabs have been noticed to carry a sea anemone in each claw to avoid identity by their enemies and their prey.



VARIETIES OF SEA ANIMONES.

A strange-looking fish known as the angler or fishing frog is said to often form a partnership with the eel. This creature has a kind of sac situated back of the covering of the gills. In this receptacle the eel procures a lodgment. Whether the angler considers him an intruder or not it is hard to tell, but it is found that the eel at least is benefitted by the co-partnership, for he gets a share of the food procured by the fishing frog. By the way, the fishing frog has an admirable method of capturing prey, and no doubt the eel if we judge him by human character covets his good fortune and seeks by trickery to get a share of the spoils.

Upon the head of the fishing frog is a rod-like appendage from the end of which a bright silvery flag hangs. The fish itself hides in the mud at the bottom of the ocean and waves this shining flag to and fro directly over its capacious mouth. The glitter attracts small fish to it, when they are at once captured by the angler.

Among land animals there has been discovered on an island near New Zealand a kind of lizard which has for its companion a species of petrel or sea bird. This variety of lizard excavates in the ground a chamber large enough for its own and its companion's nest, with a suitable entrance passage. In this the petrel and the lizard make their home and seem to live on agreeable terms. During the day the lizard guards the entrance of their home while the bird goes off in search of food for itself and companion.

An animal of South America called the viscacha has a ground-owl for its companion.

It may be well known to our readers that in many of the underground chambers of a prairie dog village are found dwelling with the rightful owners the rattlesnake and ground-owl. It has been supposed that these three unlike creatures dwell together harmoniously, but as young prairie dogs have been discovered in the stomachs of some rattlesnakes it is believed the snake frequents such places to procure its prey.

P.

THE STRENGTH AND COURAGE.

[CONTINUED FROM PAGE 343.]

"YOU should not have said that, husband," Mrs. Stacy said as soon as the door closed. "Poor young thing, it cut her to the heart. I thought for a minute that she was going to faint."

"Well, let her suffer a little, it'll do her good. Mighty little she cared what Charles suffered! If she'd cared half as much for him as he did for her, they'd have been married now."

"I thought you approved of Charles going to learn a trade," his wife said with astonishment. "You said that this three years would be the making of him. You know he was a little wild."

"I do," said Mr. Stacy testily, "but I wouldn't give the ashes of a rye straw for a man who had to be made over, and toned up by the woman he was going to marry before he was good enough for her. Mark my words, wife," and he held up his finger and brought it slowly down, as though pointing out an important fact long overlooked, "if they ever do marry, he will have to play second fiddle to the whole family. When folks get so righteous and religious that nobody is good enough for them, just look out for them to take a tumble."

"Well, for my part," his wife said meekly, "I think Charles will be in luck to get such a girl as Constance. And so far as making him over is concerned, she has required nothing of him but what she has done herself. Hasn't she worked every day since he went away, come rain or shine, doing the work of a man, and doing it well; denying herself the natural pleasures of her age, because Charles was not here to escort her?"

"A woman should look up to her husband and not go to setting boundaries for him, and making chalk marks for him to toe. I'd like to have seen the woman that could have led me around with her apron string!"

"I admit that a woman *should* look up to her husband. I also think it is a pity all

young men do not think the same thing and so order their lives that their future wives *could* do so. But since they seldom remember it until after they are married, I would advise girls to marry only such as they *can* look up to. I am very well pleased myself that Charles has this opportunity of proving his manhood before the marriage is actually consummated, and I trust for the sake of both that nothing may occur to break the bond that now exists between them."

Much more was said on this subject in much the same strain, except that Charles' father finally agreed that every man should learn a trade, that some kind of circumstances generally forced him to it, and that a girl who was a good and obedient daughter generally made a patient and faithful wife. Having obtained these little victories over her husband's obstinate temper by a series of diplomatic maneuvers worthy of a military general, Mrs. Stacy relapsed into smiling silence.

Of course, poor Constance did not hear this; she was speeding home through the deserted streets, with the barb of the cruel words buried in her aching heart. She went quietly in at the back door and up to her room. She cried bitterly, but finally put her grief away with a firm resolve to find the strength and courage to bear it, determined that she would not falter in her firm purpose to be worthy of her lover.

The holidays were soon over. The daily duties were resumed, and no letter written between the separated lovers contained one allusion to the broken trust.

During the first month of the new year, when business had fairly settled into its accustomed grooves, Mr. Adare, summoned his little bookkeeper into the inner office. After some conversation about the business, he suddenly said:

"Constance, how do you like the situation of bookkeeper?"

"Oh, very well."

"Am I to understand by 'very well,' that you desire to stay another year, or are you tired?"

"I have not thought about it at all, father," she answered. "I expected to stay as long as you desired it, or as I gave satisfaction," she said with a smile.

"Well, then, I suppose I may as well settle with you for last year," and he began turning over the leaves of the ledger.

"Settle with me!" she exclaimed in surprise.

"Why not? Did you suppose that your services were going to be absorbed by a prosperous concern like this? Of course, I will not pay you quite so much as an experienced book-keeper, but just what I could have afforded to pay a man. If I am stern, and, perhaps, in your opinion over-anxious that another should do you justice, I will be just to you myself," and he laid a check in her hand the figures on which made her gasp.

"But, father," said the bewildered girl, laying the check on the table and stepping back with her cheeks aflame, "I can't think of taking pay from you for anything, after all you have done for me."

"You have not been working for me, Constance," he replied, not ill pleased, though, with what she had said. "You have been working for the Co-op. store, and I have no claim on your wages, my dear."

"But," he added, "I have a favor to ask of you: Don't tell Charles that you have money in the bank." Then noting the wounded look that passed over her face, he added, "Not that it would make any difference to him, but because I wish it. Then think how pleasant it will be if this projected wedding ever takes place, to have this nice little nest egg to surprise him."

After some further talk Constance acceded to this request.

"But, father," she said as she turned the check over and over in her hand, "if you had employed some young man to keep these books, you would have paid him every month, like you do the clerks, and he would hardly have had this left at the end of the year."

"Well," said her father with an amused

smile, "that is just as true as it is honorable for me to pay you what you have earned."

"Then," said Constance, grasping the situation, and trying to be business-like, "if you have paid all my expenses for a year, it is only right that I should settle them at once," and she laughed merrily.

"Exactly," said her father. "You go to your mother and settle your board; pay the girls, your sisters, for doing your laundry work and any other small matters that they may have done for you in the way of sewing, knitting or mending, and what is left put in the bank."

"It seems just like dealing with strangers. I feel as if you had thrust me out and were holding me at arm's length," Constance said, trying to smile, but turning a shade paler and again laying the check down. "Please take it back, father, I'd rather not be paid."

"Constance, you entirely misapprehend the situation. If I had a son, and he were on the eve of matrimony, do you think it would be right for me to appropriate his wages? Certainly not! Then why should I treat my daughter differently? You have done the work of a man. Take the money you have earned; settle with your mother what will satisfy your own conscience, and learn the lesson I am trying to teach you. I wish you to learn how money is made, that you may know how to judiciously spend it also; what your labor is worth that you may be dependent on no man for your bread. The time has come, Constance," he said impressively, "when no daughter of Zion can afford to be an ornament only."

Constance felt the force of his words, and her bank account was a source of great satisfaction to her, even after the considerable amount which she paid to her mother and sisters had been deducted.

The next year glided by so swiftly. Her salary was paid to her now as to other employes, on the first of every month, and she always managed to have something to put in the bank.

She had not given her entire time to earn-

ing money, however, nor had she devoted her undivided energies to the details of the mercantile business, although taking a very decided interest in the intricacies connected therewith.

Constance had always belonged to the Mutual Improvement Associations, but had been one of those good members who attend regularly and expect to be entertained without any exertion on their part. Now she took an active part, and we all know what that means—added knowledge, breadth and depth—in fact, mental and spiritual growth.

Again the holidays came, and this time Charles made his promised visit. The evening of his arrival he called to see Constance, but his visit did not afford him much gratification and he went home extremely dissatisfied and very much inclined to quarrel with the fates, while Constance, in the silence and privacy of her own chamber, cried with vexation.

There were but a few days that Charles could spend at home, and all interested in the young folks sought to make them as pleasant as possible.

Mr. Adare, desiring to impress Charles with the fact that he was his friend and even more than his friend, took the first opportunity when they were together to converse with him. The occasion was the afternoon following the call the young man had made to meet and greet Constance, and which had resulted so unsatisfactorily to both.

Mr. Adare shook his prospective son-in-law by the hand with decided warmth. "Glad to see you back, Charles, and glad to hear you are doing so well at your trade. Have a chair," he said with a genial smile.

Charles replied, "You are very kind, sir;" and dropped into a chair with the air of a person who has said all he intends to.

"Do you begin to like the work, and do you think in one more year that you will be master of it so that you would be competent to teach it?" Mr. Adare asked the question in a tone of polite inquiry, rather than with his former friendly warmth.

"No, sir, to your first question; I shall

never *like* it; but I think one more year will enable me to make pots and pans with the best of 'em. It does not take much 'brain power' to master a trade."

This answer, although very positive, was far from satisfying. There was evasion and shortness in the replies, but that was not what Mr. Adare most objected to, it was the tone he employed. It was neither respectful nor manly, but had that indescribable mixture of deceit, cunning and bravado that are so painfully familiar to us in those who have taken the first step on a downward course.

Constance came in, and Mr. Adare shortly left the young people to themselves.

[TO BE CONTINUED.]

TIME AND ITS VALUE.

ONE of the most important lessons to be learned in life is the value of time. One might rightly call his time his estate, which the young so rarely prize until it has slipped far beyond their grasp. Man, who has squandered the precious hours of life's seed time, finds that he cannot reap a golden harvest in life's autumn. Lost wealth may be replaced by industry, lost health by strictly obeying the laws of life, but lost time is gone forever.

How many of us let the precious little minutes pass by unheeded, with little or no thought of their value until it is too late, when we vainly wish for their return! When we have bade adieu to our youthful pleasures, many of us will look back with sorrow and chide ourselves severely for our carelessness. The old saying will haunt us, "Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever." Youth is the time for learning, so let us improve it. Then the intellect is bright and active, and knowledge acquired in childhood will remain with us through the ages of time.

This life is too short to be spent in idleness.

Let us be up and doing. Let us gather up the broken fragments of our time and do not let one minute pass by unnoticed. Bits of days and hours when united grow into years. A little gained this hour and a little the next, day by day and year by year, bring much to pass. Remember that the greatest tasks are accomplished by doing a little at a time.

Many of us cultivate, to our own disadvantage, the habit of procrastination. We may perhaps postpone our tasks till tomorrow or some day in the near future; but tomorrow never comes. Time is fleeting. It glides away as a silent river on a summer's day; never stopping for anything, but dashes on over its pebbly floor. It comes and goes, leaving only a vivid and lasting impression on the memory that will never die. One that can readily be traced on the sands of time. Oh, how little do we realize the blessings that are lavished upon us by our Maker! In what way can we better show our gratitude than to improve our time and talents. One may have means a plenty, he may live in castles grand, but if he has no education what is he in the sight of God? Very little indeed.

The Prophet Joseph says, "Man cannot be saved in ignorance." We cannot take our gold with us, but we can our knowledge. That treasure no one can take from us. When we do all in our power to cultivate the faculties God has given us, we will receive our golden reward in heaven. We will lay up treasures where moth and rust will not corrupt.

Never complain for the want of leisure. If you have but little time to spend in study, should you fold your arms in helpless despair? No, this should only make you the more industrious and urge you on to accomplish the tasks set before you. You will notice that a man who is always occupying his leisure moments with his books is the man who will harvest in life's autumn a wealthy intellectual knowledge.

How often, after time has slipped silently away, do we regret the actions of our past life

and wish that we could live it over again ! But alas ! lost yesterday has gone forever, far beyond our reach. While sitting pondering o'er our past life we will recall some long, bright, happy years ; calm, quiet years of leisure, which, like the flowers, bloomed and faded. Now, when it is too late, we reflect upon the fair summer scene of youth and say what might have been.

Every day we see those around us who have wasted their valuable time. While, on the other hand, we see those who have improved every spare moment. Let us profit by the experience of others. Remember that the studious pupil gains the prize. On the other hand, the careless and lazy one is the student that is far behind his companion, so much so that he will never reach him.

Remember the old saying, "Time and tide wait for no man." Very true are the simple words. Youth is the spring of our lives. Just as the flowers put forth their tiny heads in the early sunlight, bud, bloom and die, so are our lives. We, as the roses in the garden, bud in childhood, bloom in youth and fade and die as the chilly autumn winds overtake us.

Then let us work while the sun shines, ever remembering that labor brings the sweetest joy.

Dixie.

WORK FOR GIRLS.

Sewing.

LIKE the last three subjects we treated, this one of sewing will be considered by many to be thoroughly understood by every woman, and consequently these papers will be only scanned, if read at all. But let me advise you, girls, read them all carefully, for if you are a bright, intelligent girl, you must learn one thing, and that is that no one ever knows all there is to know upon any given subject. With all the knowledge we can obtain, we will still find, if our minds are receptive and progressive, that there will always be a little more for us to learn.

With this introduction, we will proceed to ask some questions of the young girl who has as yet chosen no avocation. What are your tastes and what are your qualifications? Are you neat and precise in what you undertake? Do you like to sew? Which do you prefer? To make small and dainty articles, to use your time in plain and strong sewing, or do you love to cut out and fit, while you plan all sorts of new combinations for the making of your own dresses? All these questions should be asked and satisfactorily answered before you decide what to do.

There are a number of young girls of my acquaintance who have chosen the avocation of dressmaking who have seriously missed their proper sphere or particular forte. There are one or two points in connection with this which first demand our attention. There are more people, women as well as men, whose whole lives are one protest against the work which they have either inadvertently chosen, or which has been thrust upon them by circumstances than one could ever count. There is little or no need for any to continue forever in a field of labor which is distasteful to them.

If you are slow, very neat and precise, I predict that it will be next to impossible for you to become an expert dressfitter. There is a certain knack about the cutting and fitting of a dress that requires a sort of artistic qualification. Generally speaking, the woman who has a knack of making a dress look stylish and fit nicely is she who possesses the gifts of orderliness and originality, but who lacks the talent of precise neatness and slow painstaking.

When the time comes that we shall be all laboring at the most suitable employment, then the woman who cuts out clothing will not be the one who finishes it off. If possible, therefore, if you choose this field of labor, choose some one to work with you who is just what you are not. If you do the cutting and designing, let your companion do the making and finishing.

As it is now, a dressmaker is expected to

be an adept in every branch of the business; and she is expected to take raw apprentices and show them how to cut, fit, design and to make up to the last exquisite finish of the seams the dress she has started. Well, this can be done, of course, for women are the quickest and brightest of creatures. But there is one thing that we can do, and that is to divide our sewing employment into two grand classes—plain sewing and dressmaking. Therefore, my girl, choose which you are suited for, and then make it your business to be the very finest workwoman at your business of any one in your neighborhood.

Say you have decided that you will pursue your work at home. The first thing to do, is to graduate in your chosen line. If you are going to try your hand at dressmaking, then go to the very best dressmaker in your town, and make up your mind to stay there until you know all she does, at least until you have all her methods, if not all her experience. After you have mastered the details of the trade, try and exercise your own wits as to the whys and the wherefores of every portion of your labor.

Don't be satisfied to do just as you have been told, but study, think and plan. If you have decided that you prefer to do plain sewing, then go to some one who is said to be the neatest and quickest sewer of your town, and boldly tell her your desire to graduate under her tuition to be a first-class plain seamstress. Of course, you will have to make some definite arrangement.

I am aware this is quite an innovation on the regular method, for everybody thinks they can do plain sewing, but nearly everybody is mistaken. And if you expect to either take in sewing, or go out as a plain sewer, you will have to be an extra good one in order to make the matter pay. So don't be ashamed to be the first to move out in the new field of reform and get your sewing education completed.

Then when you are finished, you must next make a decision as to whether you will go out or take sewing at home. I would

strongly advise you, if you are a young girl at home whose board is no particular question of expense, to take your sewing home. But if you are in such circumstances that every cent counts, then go out to your patrons' houses, for you will find a great difference in the matter of your daily living.

If you decide to work at home, go around to your friends and tell them that you are prepared to do work for them at good living prices. The general scale of prices for sewing put out is scarcely a just way of reckoning, for the woman who does the work estimates the price according to time she has consumed, and sometimes she is a quick worker and sometimes a slow worker. But if you are moderately quick, and are a finished workwoman as well, then your prices ought in justice to yourself to be a little higher than a common, unfinished seamstress.

Endeavor to wipe off from your occupation the stain that rests upon it, that of unreliability and broken promises. Ask God to help you to establish a reputation for being prompt and strictly truthful as to your word. If you are new at the business, be very careful about promising work within a stated period. And when you feel that you have had sufficient experience to justify you in saying when a piece of work can be done always, give yourself a margin of at least six hours for accidents, sickness and unforeseen delays. You will find that a reputation for reliability will give you more prestige and will so increase your business that you can afford to become a leader in your profession.

There is one other piece of advice which I would like to put in big capital letters: set your own price on your own work. For goodness sake, don't tell your employer that she can pay you just what she thinks it is worth. I do believe that that one thing tries me more than any other part of my dealings with my sister women, to be forced by them to set a price on their work. And I am so constituted that I invariably set the rate just one notch higher than any one else ever does, and then I am obliged, of course, in all future

dealings to continue my foolish standard of prices.

There can be no objections to your setting an estimated cost of what your work seems worth to you, and then saying frankly to the lady who has employed you, that as this is a new experience to you, you would like her opinion as to your charges. It may be, also, that you will often receive a small lecture for your high charges, for I am inclined to think that women will try to "jew you down," rather than to treat you as I do my "helps;" but if you and your mother, or other wise counselor have carefully estimated the cost of your time and trouble, don't be in any hurry to lower your figures, although you must not get angry in adhering to your way if in conversation with a dissatisfied patron. Keep your temper; it pays in business more abundantly than any one other thing I know of, and if you find any real necessity to alter your prices, do it like a lady and a Saint.

As a last reminder, for I have not mentioned this for some time, take the first offerings of your earnings to the storehouse of the Lord, and prove His promises to those who keep the law of tithing, for your blessings of temporal increase shall be not only according to your conduct in this regard, but the additional one of spiritual development and power shall accompany all your labors in time and eternity. Try Aunt Mary's plan and advice, and see if she does not speak the truth.

Mary Howe.

ELSIE'S VISION.

[CONTINUED FROM PAGE 340.]

THE week that followed was of the most peculiar description, to the watching mother spirit. I fear I can give but a faint idea in words of the sensation and experience which were hers during that eventful week. She not only saw and heard every word uttered in the house, but she saw as well all the motives, thoughts and impulses, causes, and

even the ultimate results of every word and act were made manifest to her sensitive organization.

That Monday morning, Eunice was out in the kitchen in time to regulate the diet of the children, and Elsie listened to her remark to the father with a very clear knowledge that what was said was correct.

"You know, Henry, that the Chinese always ask you how your liver is, and that means that if one's liver and digestion are all right, one can endure many of the misfortunes of life without breaking under them. Now, in order to get these dear little ones into a better condition of mind, I am under the necessity of altering their diet. They have been fed on white bread, greasy meat and an occasional pork feast, with an unlimited quantity of sweets until they are all out of sorts internally and consequently feel cross and peevish all the time. We can never work out our salvation spiritually until we realize the importance of studying the temporal as well."

The spirit mother saw that other Monday morning breakfast in which she had allowed Willie to eat all the fried pork he wanted, and had given even to her baby a piece of the fat rind to suck, while all of the children had been allowed to drink coffee with but a faint remonstrance from her, followed by a pitiful appeal to "father" to let the children have some as they loved it so, adding that if they never did anything worse than to drink a little coffee they would not do very bad.

Baby's breakfast this morning consisted simply of a cup of strained oatmeal gruel, as the little stomach was very weak, a small piece of bread with a thin coat of cream spread on it being put into his hand as a dessert. The other children ate a moderate breakfast of cracked wheat with a generous allowance of cream, no sugar; and had as dessert plenty of good, fresh, brown bread and dried fruit. But there were several cross looks, some rather saucy talk by the smaller ones, and a glance of something very like annoyance from the over-tender father's

eyes. However, Eunice proceeded bravely to carry out her own ideas, and all ate enough to supply the honest wants of nature. Knowing that, she was satisfied, and hurried into the kitchen to attend to the washing. She left the baby on the dining room floor to amuse himself with a supply of playthings; Hattie heard the little fellow fretting for his accustomed tending, and she hurried in from the kitchen to take him up.

"Now, Hattie, you and I might as well come to an understanding about these matters at this very moment," said her Aunt, following her into the dining room. "You are nearly sixteen years old, and are plenty large enough to do a great share of the work in the house. I know your health is very poor, but that is because of your improper habits of eating and drinking. You have been allowed to spend hours of time fussing with this child to his great detriment and to your own. I am going to put a stop to it. I shall want baby to have a good ride in his buggy every day, until he is strong enough to toddle around the yard by himself. But you are too old to spend your valuable time in that way. One of the twins can wheel him around in the yard just as well as not, and you can use your time to better advantage here in the house."

"Oh, Aunt Eunice, you are too cruel to me. You don't know what I suffer with my back or you would not talk so about my wasting time. Mother knew and she had some pity for me. Oh my dear lost mother!" And again the tears of sorrow flowed fast and furious. Eunice quietly waited for a few minutes, and then went on,

"I know you miss your dear, good mother, and I can never pretend to be to you what she was. But one thing I am determined about is, that you and all the rest shall have the very best care I can give you, but not a bit of foolish spoiling."

The result of it all was that Hattie had a set of very light and simple chores given her to do, and when they were accomplished, she was sent upstairs to lie down in the cool, dark

bedroom until her Aunt should call her. The baby was sent out into the yard with the twins, and he was perfectly contented while in his buggy. He dropped off to sleep, and his Aunt took the buggy right into the house and left him alone in the darkened dining room to finish his nap. He awoke in about an hour and she knew he was fretting to have some one come and rock him off to sleep again. She stepped in quietly and gave him a drink of cool water, but would not rock him at all. His nap was over in consequence of this, but she knew that as she began, so she must continue. She took him up, gave him more playthings, and left him to amuse himself while she was otherwise busy.

That evening, Aunt Eunice told Hattie to make a simple underwaist that would not cause the least restriction on her body. She then directed the girl to take off her clothes and rub herself thoroughly with a coarse towel for ten minutes, while she herself was busy doing the same kindly office for the baby and the twins. After, Eunice had Hattie lie down on the bed, and she rubbed her back and spine with salt water until the girl was tired and her own hands ached from the exercise. Baby had been bathed all over in weak salt water, cool and soft, and he was soon resting peacefully in the crib where he was laughingly told by his Aunt he would have to sleep until he was old enough to sleep in a grown-up bed.

How painfully distinct to the watching mother-spirit eyes was the recollection of other evening times. The long hours spent in getting baby to sleep, the worn-out state of her own and everyone else's nerves when the task was at last completed. As for Eunice, she told the children, that if they wanted drinks of water in the night, they must get up and get them themselves. She should not get out of bed unless some of them were really sick and needed help, as she needed her rest much more than they needed water to drink four or five times in the course of one night.

Then indeed it was that the watching spirit

of the mother cried out in anguish to her guardian angel that had so silently attended her during all these painful hours.

"Ah, that I could have a few years more of life to rectify some of my grievous mistakes! I see, I know that Eunice is in the right, but oh, she does not feel the love I do for my dear children, and she does right from a sense of duty. If I had only enforced the same laws of reason and self-control with all the love I had for them, how much easier it would have been for them and how much better!"

The week that followed worked the beginning of a grand reform in that household. The children's stomachs had been too cruelly abused by years of bad feeding to respond at once to the wiser methods of eating inculcated by sturdy Eunice; but at last, the absence of tea and coffee, and with little meat and plenty of life-giving brown bread and milk soon showed that their systems though in the past they had filled full every hour or so, had been insufficiently nourished and were starving for nutriment. There was an immediate improvement in the temper and feelings of every child. Yet, as she herself admitted, Eunice was not possessed of the gift of good government, and she often sighed for the lack of it. She was cross and fretful when the strain of evening came, and it was by the utmost effort that she resisted the temptation to give way to the children's constant teasing for that which she knew too well was not good for them. But she did resist, and even if not able to set the example of steady, quiet, continuous self-control, she was at least impressing upon the family life the precept of one constant struggle to do and to be, the best and highest possible to her or to them. How keenly her efforts effected the spirit mother who constantly saw where she herself had so signally failed can never be told in words.

[TO BE CONCLUDED.]

PERFECTION is not attained by one effort, but by means of repeated struggles.

LESSONS FROM THE LIFE OF NEPHI.

V.—Nephi's Wonderful Visions.

"Where there is no vision the people perish."—*Proverbs 29: 18.*

WHILE Lehi and his party dwelt in the valley of Lemuel, he received many glorious manifestations from the Lord. Like Enoch, John the Revelator and others, the world's future history was mapped out before him, and he not only saw things that related to his own posterity, but the scene widened until he appears to have been shown all that would happen to the sons and daughters of mankind to the very latest generation.

Nephi longed with ardent desire to be blessed in like manner as was his father. He desired to have these same things unfolded to his view, and his longings were gratified, for they were righteous ones. One day as he sat wondering in his heart, the Spirit of the Lord carried him away into a very high mountain where he had never before been, and there Nephi was shown many things that were yet in the future; indeed, there is scarcely an event that has left an imperishable mark on the history of the human race between his days and ours but was revealed to him with more or less detail and clearness.

When Nephi gazed at the Spirit of the Lord, he saw that he was in the form of a man, and he spake to Nephi as one man speaks to another. The Spirit first asked Nephi, "What desirest thou?" Nephi replied by telling him that he desired to see the things which his father had seen. Upon which the Spirit asked him if he believed his father's testimony. Nephi answered, "Yea, thou knowest that I believe all the words of my father."

When Nephi had thus answered the Spirit cried with a loud voice, "Hosannah to the Lord, the Most High God, for He is God over all the earth, yea, even above all." And having thus testified to the greatness and glory of God, the Spirit blessed Nephi because of his faith and promised him that he should be-

hold the things that he had desired. After a little the Spirit of the Lord passed out of Nephi's sight and an angel took his place and showed Nephi the things that had been promised.

Among other things, Nephi was shown the condescension of God in that He would take upon Him flesh; that is, He would leave the courts of glory on high and come down on earth and be born as a babe like the rest of us; and though He was God, yet would He be man also. There would be no difference in the manner of His birth, of His ways in infancy, of His growth in childhood or in later life to distinguish Him from the usual race of mankind. He was to be in every respect a man, suffering the pains, the infirmities, the temptations of humanity, yet never committing sin. In that alone He would differ from all others.

And it was shown to Nephi that this Holy One should be born in the land of Jerusalem, of a virgin beautiful and fair, of the city of Nazareth, whom God honored by selecting as His earthly mother—she whom we call the Virgin Mary. And then Nephi further saw that when the Son of God grew up to manhood, He went forth in the midst of the people teaching them what they should do to be saved, instructing them in the laws of His Father's kingdom. And to his sorrow and shame, Nephi beheld that the Jews rejected their Lord and their King. They persecuted Him, and, at last, brought about His death.

Again, to Nephi was revealed the future of his father's posterity. He saw that at the time the Savior was crucified there would be great darkness over the face of all the land that had been promised to them. He saw lightnings and heard thunders and all manner of tumultuous noises. The earth was rent by earthquakes, the mountains fell in fragments, and the plains were broken up. Many cities were sunk in the bowels of the earth or in the depths of the sea, while others were burned with fire. And then it was shown him that the Son of God came upon this land

and taught the descendants of Lehi the great truths of His gospel.

After this three generations passed away in righteousness, and many of the fourth in like manner passed to their eternal reward. But then a sad change came over this bright scene. Iniquity again exalted itself, and the children of Nephi and of his brothers fought until millions were slain. Nearly all of Nephi's children were destroyed, while those who were not slain of the seed of his elder brothers passed generation after generation in wars and rumors of wars, and became a dark, degraded and benighted people.

Nephi was also shown that after many years the Lord moved upon a man (whom we call Columbus) so that he crossed the wide ocean, landed on this continent and returned and made known to the nations of the Gentiles in Europe the existence of the land of promise. Then thousands of the Gentiles came and filled the land. They abused, ill-treated and slew many of the remnants of Lehi's seed. But at last he saw that the record of their fathers (which we must recollect was not then written) was brought to them, and many accepted its truths. He was also shown many of the events that occurred among the Gentiles on this blessed land, especially the war of independence, by which the Gentile peoples on this continent threw off the yoke of their mother Gentiles who lived across the ocean.

Nephi had further made manifest to him what would occur on the other continents, in the midst of the nations of the Gentiles, after the death of the Redeemer. He was shown that there should arise a great and abominable church that was called the mother of harlots. This unholy church would make war upon the Saints of God and wear them out; that uncounted numbers of the faithful would be tortured and slain, till for many generations the Church of God would have no place upon the earth. And the power of this abominable church would be so great that the kings and rulers of the earth and the peoples thereof would bow before it in abject sub-

mission. He further saw the restoration of the gospe! in the latter days.

And very many more events that are yet in the future passed before Nephi's eyes.

Nephi was forbidden to make public. These things carried the history of our earth down to the winding up scene—to the destruction of the wicked, which is the end of the world.



NEPHI'S VISION.

But he was commanded not to write them, for it has been decreed of God that another of his servants named John, the one whom we call John the Revelator, should write and make known to the world the things that

This lesson porves to us that known unto God are all His works from the foundation of the world to the end of time; and that when it pleases Him He reveals His designs to faithful ones among His servants and shows

them things that have not yet come to pass. One of the means He uses for this purpose is to grant these favored ones visions, by which they are shown the future, somewhat after the manner that we can look at pictures of the past. Lehi and Nephi were among those who were greatly blessed in this manner, as have also been many of the Priesthood and members of the Church in the present day.

George Reynolds.

HOW TO GET RICH.

WHEN the Savior was speaking to His disciples of what they should eat, drink and wear, He admonished them to take no thought of such things, "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." This statement can be accepted, as the other testimonies of Jesus, in a literal way. No surer road to wealth, honor and blessing in this and the future life can be found than in following the simple admonition of One in whose hands the things of earth and heaven are held. Evidences are everywhere abundant among the Saints that the Lord has blessed temporally as well as spiritually such as have sought first His kingdom and righteousness, and in the future these examples will be greatly multiplied.

We therefore feel to admonish our young people to never hesitate in their choice between duty to God and passing pleasures, between the blessings of the heavens and earthly treasures.

The prospect of temporary benefit may lure one to accept the earthly bauble, but lasting reward only comes to those who close their eyes to present gain for those eternal and unchangeable riches which a Creator only can bestow.

The following incident may serve to illustrate the principle, though we would not desire young people to choose to do good in hope of being immediately rewarded for it, but to do right because it is right. The

merit of making a good choice is in not expecting to be paid for it:

A Quaker residing in Paris was waited on by four of his workmen, in order to make their compliments, and ask, according to the common custom, for their New Year's gifts.

"Well, my friends," said the Quaker, "here are your gifts; choose fifteen francs or this Bible."

"I don't know how to read," said the first, "so I take the fifteen francs."

"I can read," said the second, "but I have pressing wants."

He took the fifteen francs. The third also made the same choice. He now came to the fourth, a young boy of thirteen or fourteen. The Quaker looked at him with an air of goodness, saying, "Will you, too, take these three pieces, which you may gain at any time by your labor and industry?"

"As you say the book is good, I will take it and read from it to my mother," replied the boy.

He took the Bible, opened it, and found between the leaves a gold piece of forty francs. The others hung down their heads, while the Quaker quietly told them he was sorry they had not made a better choice. *Ajex.*

REASON.

REASON is grand, yet, what if it shall fail
To sense the grace that chides its erring will?
Shall we give way, and say, let God prevail,
Or trust the value of our judgment still?

Reason is safe, if wisdom sit beside it
And living faith fit limits to its sway;
But, God denied His proper right to guide it
We sink and perish on life's stormy way.

Man's reason, at its best, is narrow, blind;
It grasps the shadow, then rebukes its fate;
It wades the distant mire to error find
While truth stands ready by, in regal state.

Of what today can reason's sages boast,
With all their aids of ancient classic lore!
Amid the fogs of doubt the world is lost
While cold agnostics prosper more and more.

We need the faith of Abraham of old,
Who, when his reason failed, the end to see
The bitter sacrifice did not withhold
But trusted heav'n to solve the mystery.

Bliss may be his, who drawing says, I will
When reason sees no hindrance in its way:
But he the champion is, who, puzzled, still
Has faith his all to on the altar lay.

J. C.

THE GOLD-DUST OF TIME.

SOME writer has called our spare moments "the gold-dust of time." Indeed, if time is money, as is so frequently said, these fragments are the precious dust which go far towards making up our wealth. With the proper use of the leisure time which falls to the lot of every person, there are none but who could vastly increase their store of knowledge, thereby making themselves happier and the world better for their having lived in it. Let anyone only resolve as to the particular line of study he will follow, resolutely pursuing that course, and success is bound to come if death does not intervene.

We commend to young people especially the case of a poor country boy who came one morning to the door of the head master of a celebrated school, and asked to see him.

The servant eyed his mean clothes, and thinking he looked more like a beggar than anything else, told him to go around to the kitchen.

The boy did as he was desired, and soon appeared at the back door.

"I should like to see Mr. —," said he.

"You want a breakfast, most likely," said the servant, "and I can give you that without troubling him."

"Thank you," said the boy, "I've no objection to a bit of bread, but I should like to see Mr. —, if he can see me."

"Some old clothes, may be, you want," remarked the servant, again eying the boy's patched clothes. "I think he has none to spare;" and without at all minding the boy's request, she went about her work.

"Can I see Mr. —?" again asked the boy, after eating his bread and butter.

"Well, he's in the library; if he must be interrupted, he must, but he does like to be alone sometimes," said the girl in a peevish tone.

Opening the library door, she said, "Here's somebody, sir, who is very anxious to see you, so I let him in."

It is not known how the boy introduced himself, or how he opened his business, but after talking a while the Principal put aside the paper he was studying and took up a Latin book and began to examine the new-comer.

The examination lasted some time.

Every question which the Principal asked, the boy answered as readily as could be. "Well!" exclaimed the Principal, "you certainly do well!" looking at the boy from head to foot over his spectacles.

"Why, my boy, where *did* you pick up so much?"

"*In my spare moments*," answered the boy.
A.

THE RAILROAD MAN'S SHIBBOLETH.

DANA KRUM, one of the conductors on the Erie railroad, was approached before train-time by an unknown man, who spoke to him as if he had known him for years. "I say, Dan," said he, "I have forgotten my pass, and I want to go to Susquehanna; I am a fireman on the road, you know?"

But the conductor told him he ought to have a pass with him. It was the safest way. Pretty soon Dana came along to collect tickets. Seeing his man, he spoke when he reached him: "Say, my friend, have you the time with you?"

"Yes," said he, as he pulled out a watch, "it is twenty minutes past nine."

"Oh, it is, is it? Now, if you don't show me your pass or fare I will stop the train. There is no railroad man that I ever saw who would say 'twenty minutes past nine.' He would say 'nine-twenty.'"

He settled.

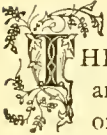
The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, JUNE 15, 1891.

EDITORIAL THOUGHTS.

The Resurrection.



HERE is a difference of opinion, we are told, in the Sunday school of one of the country wards concerning the sons of perdition, and the second death, and we are asked whether those who commit the unpardonable sin will be brought forth in the resurrection of the dead. It is stated by some in that ward that they think that the sons of perdition will not come forth; others think they will. We are requested to give our views on this subject in the JUVENILE INSTRUCTOR.

Concerning the resurrection of the dead the word of the Lord is very clear and definite. It leaves no room to doubt that through the redemption of the Son of God all the children of men will be resurrected.

In the 26th paragraph of section 29 of the Book of Doctrine and Covenants the Lord says,

But behold, verily I say unto you before the earth shall pass away, Michael, mine archangel, shall sound his trumpet, and then shall all the dead awake, for their graves shall be opened and they shall come forth; yea, even all.

Here the Lord says, "then shall all the dead awake," and to make the matter more impressive, he repeats, "They shall come forth; yea even all."

The prophet Jacob, as recorded in the 15th, 21st and 22nd verses of the 9th chapter of II. Nephi, says,

And it shall come to pass, that when all men shall have passed from this first death unto life, inasmuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God. * * * And he cometh into the world that he may save all men, if they will hearken unto his voice; for behold, he suffereth the pains of all men; yea, the pains of every

living creature, both men, women, and children, who belong to the family of Adam. And he suffereth this, that the resurrection might pass upon all men, that all might stand before him at the great judgment day.

Abinadi is on record upon this important subject in the 16th chapter, of the book of Mosiah. The whole chapter should be read by the inquirer.

Speaking concerning the dead, Amulek, as recorded in Alma the 11th chapter, 41 to 43 verses says:

Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now, there is a death which is called a temporal death: and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.

Alma also speaks with great plainness concerning the resurrection of all the dead as recorded in Alma, 40th chapter, 4th, 5th, 14th, 21st, 23rd and 26th verses:

Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh, no one knows; but God knoweth the time which is appointed. Now whether there shall be one time, or a second time or a third time, that men shall come forth from the dead it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case; that there is a time appointed that all shall rise from the dead. *

* * * Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection. *

* * * But whether it be at his resurrection, or after, I do not say; but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works;

* * * The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame. * * *

But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can

inherit the kingdom of God ; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil ; and they drink the dregs of a bitter cup.

Samuel the Lamanite expresses himself upon this subject in the following language, as recorded in Helaman, 14th chapter, 15th and 17th verses:

For behold, he surely must die, that salvation may come ; yea, it behoveth him, and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord ;

* * * * But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord ;

In the 26th chapter of III. Nephi, 3rd, 4th and 5th verses, the words of the Lord Jesus are given to us :

And he [the Lord Jesus] did expound all things, even from the beginning until the time that he should come in His glory ; yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away ; and even unto the great and last day, when all people, and all kindreds, and all nations and tongues shall stand before God, to be judged of their works, whether they be good or whether they be evil ; if they be good, to the resurrection of everlasting life ; and if they be evil, to the resurrection of damnation, being on a parallel, the one on the one hand, and the other on the other hand, according to the mercy, and the justice, and the holiness which is in Christ, who was before the world began.

Also in the 27th chapter of the same book, 14th and 15th verses we have the word of the Lord Himself upon this subject.

And my Father sent me that I might be lifted up upon the cross ; and after that I had been lifted up upon the cross, that I might draw all men unto me ; that as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil ; and for this cause have I been lifted up ; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works.

Moroni is recorded in the 9th chapter of Moroni, 13th and 14th verses, as saying :

And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord ; yea, this is wherein all men are redeemed because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awake by the power of God when the trump shall sound ; and they

shall come forth, both small and great, and all shall stand before His bar, being redeemed and loosed from this eternal band of death, which death is a temporal death ; and then cometh the judgment of the Holy One upon them, and then cometh the time that he that is filthy shall be filthy still ; and he that is righteous, shall be righteous still ; he that is happy, shall be happy still ; and he that is unhappy, shall be unhappy still.

Mormon himself in the 20th and 22nd verses of the 3rd chapter of his book, teaches the same doctrine. He says :

And these things do the spirit manifest unto me ; therefore I write unto you all. And for this cause I write unto you, that ye may know that ye must all stand before the judgment seat of Christ, yea, every soul who belongs to the whole human family of Adam ; and ye must stand to be judged of your works, whether they be good or evil ; * * * And I would that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment seat of Christ.

Can anything be made more plain than these servants of God have made the great and important truth that our Savior, through His death, broke the bands of death and redeemed every son and daughter of Adam from the grave ? As Alma has expressed it, "there is a time appointed that all shall rise from the dead ; every limb and joint shall be restored to its body ; even a hair of the head shall not be lost." And as Jesus, our Redeemer, Himself says, "As I have been lifted up by men, even so shall men be lifted up by the Father. * * * I will draw all men unto me that they may be judged according to their works."

In the quotations which we have given we have the words of the Lord Himself to the Nephites ; we have His words to the Prophet Joseph and through him to the Church ; we have the words of Jacob, of Abinadi, of Amulek, of Alma, of Samuel the Lamanite, of Mormon and of Moroni. Upon this point they are all united. All their testimonies agree in teaching us that *all* the dead shall come forth in the resurrection, and *all* shall stand before the judgment seat of God, to be judged according to their works, whether they be good or whether they be evil ; and, to use the language of Abinadi, 11th verse of 16th chapter :

If they be good, to the resurrection of endless life and happiness; and if they be evil to the resurrection of endless damnation; being delivered up to the devil, who hath subjected them, which is damnation.

The word of the Lord being so plain and free from doubt upon this subject, can anyone, after this, question the completeness of the redemption of our Savior, or place a limit upon the number of the children of men to be resurrected? The deeds of men, whether good or evil, cannot prevent the resurrection of their bodies. Their resurrection will be accomplished without any agency of theirs and independent of them. But their deeds can hasten or delay that event; and to that extent only is their resurrection affected by that which they themselves do. The spirits of the righteous will be resurrected with their bodies much speedier than the spirits of the wicked will be; in other words, death does not have power to retain the bodies of the righteous for any great length of time in its grasp. But not so with the wicked, for the Lord says:

These are the rest of the dead, and they live not again until the thousand years are ended, neither again, until the end of the earth.

Yet then they all will be brought forth by the power of the Lamb of God.

ORDER IN SUNDAY SCHOOLS.

A paper read before the Sunday School Union, June 8th, 1891, by Supt. Arnold G. Giauque, of the 6th Ward School.

THE subject of order in our Sunday schools is one of much importance, and the necessity of it must be acknowledged by all who are workers in the Sunday school cause. It is evident that very little, if any good can be accomplished where discord reigns. Adults will acknowledge that they cannot be interested unless there is order. The efforts of the speaker are lost in the confusion that exists, and hence his labors are in vain.

If this is the result of disorder in assemblages of adults, how can the teacher in a Sun-

day school hope to be successful in a disorderly school? It must be remembered that the attention of the young is much more liable to be drawn from the subject before them than is that of adults. Therefore it is evident that if we expect success in our labors there must be good order, and the spirit of peace and quietness must reign.

There is a difference of opinion as to what constitutes order. Persons of sensitive nature cannot bear noise, but require everything to be perfectly quiet. If there is confusion such persons become irritable and lose their temper, and the power to govern is entirely lost under such conditions. On the other hand, there are those who in the midst of talking, laughing and general disorder appear to be in heaven, as it were, so far as an exhibition of disapproval is concerned. Under such condition the power to keep order is limited to a small degree. True, these may be extreme cases. There is a happy medium in this as in all things, and to arrive at that stage should be the teacher's aim.

The teacher who desires to command order must exercise patience and must set the example. Men are imitators, and children much more so, therefore example is far more than precept as an aid to good order. It is instruction in action, it is teaching without words, often exemplifying more than tongue can teach. In the face of bad examples the best of precepts are of but little avail. Indeed, precept at variance with practice is worse than useless, inasmuch as it only serves to teach the most cowardly of vices—hypocrisy. Therefore let the superintendent and teachers be the lights that the children can look up to. Be kind to them and cherish their confidence and they will confide in you. When a request is made of them, be it to keep order or to do any other proper thing, they will comply with our wishes because of the love and confidence they have in us.

Do not ask children to do anything we are not willing to do ourselves. Do not ask children to be still when at the same time superintendents and teachers take liberties they will

not accord to the children. Let the children understand that in the matter of order and obeying the rules of the school we are no better than they are, that we have no more right to break a rule than they have. It may be a little difficult at first, but the habit of keeping order will grow upon the child. Time and patience will have to be exercised, but eventually an impression will be made, and better order be the result.

It is related of Plato that on one occasion he reproved a boy for playing at some foolish game. "Thou reprovest me," said the boy, "for a very little thing."

"But custom," replied Plato, "is not a little thing."

So custom or habit, in the matter of obtaining order, is not a little thing, it is a factor of considerable importance when the force of habit is taken into consideration.

It must be borne in mind that the labor of a Sunday school teacher is exclusively one of love. The means that are at the command of the parents at home or the teacher in the day school cannot be applied in the Sunday school. When attempts are made to use force or inflict punishment, failure has invariably been the result, and ill-will has been engendered between teacher and pupil.

The father and mother at home have power to command. Punishment can be inflicted if order is not maintained.

In the day school the teacher can demand order. He may use the argument that children come there to learn, that they cannot learn unless they are quiet, unless they do learn the means paid for tuition will be wasted and the parents be disappointed. Again, the teacher has power to inflict punishment for the non-observance of order. He may tell the children that unless they keep order the pleasure of recess will be withheld from them, or they will have to stop in school a certain length of time after the hour of dismissal. All such arguments, rules and punishments, no doubt, have the effect of keeping order, either through hope of reward or fear of punishment.

It is evident, however, that none of these

arguments or rules can be adopted in the Sunday school, nor should they be. The primary object of the Sunday school is that children might assemble in Sunday school capacity to be taught the gospel, and we should deal with the children exactly as the gospel teaches us. Use kindness only. No harsh means must be employed or we will do more harm than good, by driving the children from us.

True, the minds of children are not able to comprehend and grasp ideas as readily as are those of mature years; but they will think and judge of things which we often suppose are beyond their understanding. There are none so young in our schools but the necessity of keeping order can be made plain to them, and so presented as to make them realize its importance.

Appeal to their reason; get them to understand the good results of order and attention, and the consequences of the opposite course. Once convince children in this way, the greatest obstacle has been overcome and better order will be the natural consequence. Children show by their attendance at Sunday school that they are willing to learn.

Then it devolves upon the teacher to make such impressions upon the minds of the children as shall have the effect desired. Kindness and persuasion will do this, where attempted force will fail. Then let us take them by the hand and implant into their minds such lessons, in such a way that our hopes and desires may be realized, and impressions made that will not be forgotten.

There are many principles which, if put into practice, will be of great aid in keeping order in the school. Impress upon the minds of the children that in entering the meeting house, they enter God's house, which has been built and dedicated to His most holy name, as a place to worship Him and for the purpose of being taught by His servants, to know His will and learn His ways. Being consecrated and used for such purposes, the house should be considered sacred. Nothing should be done or said beneath its roof to destroy the sanctity of the place or mar the peace of any

one. "Holiness becometh Thine house, O Lord," said David of old. If this idea can be implanted in the hearts of the young it will have the effect of keeping good order. But if order is not observed the Lord will be displeased, His Holy Spirit will depart; for it will not remain where confusion exists. Therefore without the aid of that Spirit no good can be done, and the meeting will be in vain.

The principle of respect can also be made very effective as an aid to get order. The children can be taught that unless they obey the teacher they do not respect him, and by not respecting a person who has their welfare at heart, they do not respect themselves.

The children should be encouraged to practice self-sacrifice. If any feeling arises to induce them to break the rules of the school they should be taught to overcome that feeling, to sacrifice personal desires and inclinations for the sake of order.

To have perfect order, unity of action should prevail. The scholars should be united in all exercises; whether it be in singing praises to the Lord, in humble supplication before Him, in partaking of the Lord's supper, or in being taught the gospel, the strict attention of each individual is necessary to attain perfection.

It will be necessary in order to hold the attention of the children that all exercises should be brief, and interesting. I often think that the matter of order depends fully as much on the teacher as on the pupil. A tedious exercise given in language beyond the comprehension of the minds of the children is sure to be a cause of confusion. This is one reason for considerable of the disorder that exists in Sunday school. Only interesting subjects should be chosen for comment, and these, if presented in a pleasing manner, will rivet the attention of the youngest child. Notice the perfect order that exists when all attention is given to the speaker, and how unpleasant everything appears when the reverse is the case.

EVIL thoughts lead to wicked deeds.

INFIDELITY AND IGNORANCE.

[CONCLUDED FROM PAGE 270]

IN the second and third chapters of Revelations may be found the letters written by St. John, under the direction of our Savior, to the seven churches in Asia.

To each church was sent a different message. These prophetic utterances were long in coming to pass, but they have all had a literal fulfillment.

Perhaps, says the sceptic, these predictions were all written after their occurrence. To such it will be enough to state, St. John wrote his book called Revelations about the year 96 of the Christian era. From this date to 96, when he returned from his banishment, he was in all probability engaged in receiving and recording the Revelations, and not until 1312 was Ephesus destroyed.

The record of this destruction is thus written by Gibbon, one of the most accomplished of infidel writers, and one who spent half a lifetime in trying to tell the world how much he hated the Bible. This is what he says in regard to Ephesus: "In the loss of this city the Christians deplore the fall of the first angel and the extinction of the first candlestick of the revelation." He tells us this was accomplished by the Ottoman Turks in A.D. 1312. In Ephesus at the present day there are none who ever bear the Christian name, so completely is the candlestick removed.

The following are the prophetic words of John in regard to its fall: "To the church of Ephesus write, . . . Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

To the angel of the church in Philadelphia John was commanded to write, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Gibbon seemed astonished when the truth compelled him to

record the following history: "Philadelphia has alone been saved by prophecy. At a distance from the sea and forgotten by all the Christian emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above four score years, and at length made terms with the proudest of the Ottomans."

Among these churches of Asia to whom John was to write the words of the Savior, Philadelphia alone remains as a monument, as a column in the desert, and as an evidence of the sure word of prophecy.

To the Laodicean church the Savior said: "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Gibbon adds: "The stately edifices of Laodicia are now peopled by wolves and foxes."

The church of Smyrna, the Lord declared that to them "a day should stand for a year." This may be fully realized when we come to mention the subject of prophecy concerning this church. The ten years' persecution during which the church at Smyrna suffered in the reign of Diocletian, was cruel and bloody in the extreme. The Lord had said to them: "Behold the devil will cast some of you into prison, that ye may be tried, and you shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the angel saith unto the churches. He that overcometh shall not be hurt of the second death."

That none in this generation might be ignorant and have an unbelieving heart from lack of knowledge, the Lord has commanded us through His Prophet Joseph Smith to get knowledge from all good books.

In a revelation given Dec. 25th, 1832, through this modern Prophet, war was predicted, which was to begin at Charleston, South Carolina, "which shall result in the death and misery of many souls."

Not until 1861, or 29 years after, was this fulfilled, but so accurately did the Prophet of God describe its beginning and results that no observing person could doubt that this was

the identical war predicted, only a part of which prediction has come to pass, but that all will be fulfilled as predicted no Latter-day Saint can doubt.

Seymour B. Young.

TOPICS OF THE TIMES.

The Political Situation.

YEAR ago it was made apparent by the conduct of certain individuals that a ring had been formed in this city for the purpose of accomplishing certain bad ends. There were various reasons which prompted these persons to engage in this combination; personal profit, combined with a hatred of truth and righteousness being the principal motive in the minds of the great majority.

The members of that ring have labored incessantly to accomplish the destruction of the community known as Latter-day Saints. Every power on earth has been invoked by them to lend them aid in accomplishing their fell designs. Falsehoods of the most atrocious and malignant character have been unsparingly circulated; in fact, recourse has been had to every agency, no matter how vile, to attain their ends. The afflictions which the Latter-day Saints have had to bear for many years have been the results of this conspiracy.

The inimical legislation from which the people have suffered has had its origin in the brains and through the exertions of the members of this infamous cabal. Money has been spent with the greatest freedom. Men have devoted months and years of time, especially in Washington, to arouse the hatred and to bring down the vengeance of the government upon the heads of the unoffending Latter-day Saints.

One of the consequences of these efforts has been the division of society in this city into two hostile camps. No Latter-day Saint in good standing in his Church has been permitted to associate on terms of equality with

those who are not members of that Church; and every non-Mormon has been put under a ban by this "ring" if he should attempt to associate or visit, or hold friendly intercourse with the Latter-day Saints or their families. Individuals who dared to show friendship to the latter have been denounced in every instance as Jack-Mormons. The "ring" through its organ has not hesitated to whip every non-Mormon into line, under the penalty of loss of standing in business and social circles. There has scarcely been a man or a family that has been able to stand up against this coercion, and the result has been that a chasm has been dug between the citizens belonging to the Church of Jesus Christ of Latter-day Saints and the citizens who are not members of that Church. The seeds of hatred and almost deadly animosity have been diligently sown by the "ring" through its organ, and the crop has been a fearful one in its effects upon the Latter-day Saints.

The pretext that has been publicly held out to the world as a justification for this course of conduct on the part of the "ring" of men to which I refer, has been that the Latter-day Saints believed in and practiced plural marriage, or, as they phrase it, polygamy. This pretext furnished an excellent cover for all their malignity and calumnious attacks; and, therefore, there were many of them who did not wish any modification of this practice to be made by the Mormon people. They feared that if deprived of this pretext they could not accomplish their ends so successfully.

The issuance of the Manifesto was, therefore, an undesirable event for them. They have pretended that it was insincere, and have endeavored in every possible way to destroy its effect upon the public mind. In this they showed their utter lack of honesty. If their former statements had any foundation in truth they would have gladly welcomed the Manifesto, and would have given it, at least, the credit of being sincere until it was proved otherwise.

Nothing is plainer now than the fact that this "ring" organization, which is self-styled the

"Liberal party," has been sailing under false colors, and that the real cause of its organization was not the stopping of polygamy. There were other objects this band has had in view, and these have been the destruction of the Latter-day Saints and their liberties; in other words, the robbery of the people as they have been robbed previously by mobs, only this time it was to be reached by other plans.

In view of the fact that a comparatively small number of the Latter-day Saints had entered into plural marriage, these conspirators have endeavored to create another issue. They have asserted that the Latter-day Saints were not culpable alone in believing in and practicing plural marriage; but that they submit to the domination of the Priesthood and are governed by a hierarchy, and thus unite Church and State. Making these false statements, they have industriously circulated them to create the impression in the public mind that we are dangerous.

In latter times this charge has been harped upon considerably, so as to keep alive the idea that plural marriage was not our only fault, but that even if the Manifesto was sincere, the union of Church and State still remained. To make this charge and to continue to assert it appeared necessary to this self-styled "Liberal" party in order to justify its continued existence. The unholy combination which had been formed had to be maintained.

Now, however, even this excuse has been taken away from them. The People's party has dissolved. Many non-Mormons belonging to both political parties have sincerely felt that the time had come, now that the Manifesto had been issued, for a dissolution of local parties and the organization of the national parties in Utah Territory, and they have attempted to effect such organizations. They have felt strengthened by the action of the church in the issuance of the Manifesto and in the recent action of the People's party. But the emissaries of hate, the vindictive creatures, whose constant labor it has been for years to array class against class and to sow the seeds of distrust

and anger in the community, are determined that this condition of things shall be perpetuated. The "Liberal" party, according to them, must be maintained. Deprived of their old war cries of polygamy and Church domination, they still show a determination to keep up their old attitude against the Latter-day Saints.

Notwithstanding the members of the People's party are perfectly free to elect which national party they will join, these miserable malcontents are not satisfied. The burying of the old issues and the animosities which grew out of them is not what they want. They have thrived upon the agitation of these questions. They have been their stock-in-trade. And if harmony were to be restored to society in this mountain region, and all classes were to act together as citizens of a common country, their occupation would be gone. They know this and are now making a struggle for dear life. But the falsity of their professions is being made very apparent. Their protestations are shown to be insincere and without foundation. They are indeed public enemies, bound by no considerations that honorable men respect; but they are a party of plunder, as disreputable in their line as pirates are on the high seas. The flag of the country is not their flag. The interests and prosperity of the people are not what they have in view. Their object is the gratification of personal ends.

It is a remarkable thing how often the hypocrisy of this class of people has been exposed during the sixty-years that the Church of Jesus Christ of Latter-day Saints has been pursuing its career. Those who have accused us of unworthy motives have shown themselves sooner or later to be the ones who were acting from the motives which they assigned unto us. This is plainly to be seen in the course now taken by the "ring."

The "Liberal" party, although it has subjected the Latter-day Saints to many grievous wrongs, has not succeeded in the past in its vile designs, neither will it succeed in the future.

The Editor.

THE KING OF KINGS.

The king of Syria having conquered Palestine, became sole ruler of that country. After the return of the Babylonian captivity the strife between the two countries continued, and only by paying tribute the people of Palestine were permitted to serve the invisible God.

THE king of Syria one day requested the High Priest to relate to him the wondrous powers of his God. He then remarked: "I honor your God, because I am told that He is great and mighty; but as He has allowed me to vanquish His people, I believe that my power cannot be altogether deficient, and therefore I deserve honor as well. I shall order a great feast to convince your God of my power, and I invite Him to be my guest on the occasion. As I am sure that no one would decline my invitation, I hope you will not fail to attend to my commands, otherwise I shall hold you and your people responsible for the consequences."

The High Priest, who had no chance to reply, raised his eyes on high to offer up a fervent prayer for the preservation of his people.

Everything was now got ready, great preparations were made in the palace garden adjacent to the sea shore, where numberless tents, tables, chairs, and all other necessities had been arranged, while a variety of viands and luxuries were not wanting.

When all was completed the king informed the High Priest that he and his guests were ready to receive his God, to which the High Priest, who was occupied in prayer, made no reply. Amidst the festivities, however, made brilliant by splendid sunshine, there arose suddenly a slight breeze, which gradually increased until the wind blew with violence. All at once a gust came, carrying away tents, tables, chairs and all that had been arranged, sweeping them into the sea, the waters of which soon covered them.

The king trembled and inquired of the High Priest the cause of the phenomenon. The High Priest answered, "My God is approaching; His servant, the wind, has just

arrived in order to clear the place for his all-mighty Master."

The king, fearing another gust would perhaps sweep him and his guests away, quickly replied, "Never mind; your God need not come; for if the power of the servant is so great what must be that of the master?"

Taken from a Hebrew paper by C. J. G.

DESERET SUNDAY SCHOOL UNION LEAFLETS.

Lesson 12.—Jesus Sends Forth the Apostles.

PLACE.—Near Capernaum. Age of Christ—32 years.

TEXT.—Matt. 10: 1, 5—20.

1. And when he had called unto him his twelve disciples,¹ he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

* * * * *

5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not;

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

9. Provide neither gold, nor silver, nor brass in your purses.

10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.²

11. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12. And when ye come into an house, salute it.

13. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.³

15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.⁴

17. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.⁵

20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

¹Mark 3: 13, 14. Mark 6: 7—11. 1. Nephi 1: 9, 10. 11. Nephi 12: 1. 19: 4. 1. Nephi 12: 9, 10. Mormon 3: 19. ²Luke 10: 7. ³Acts 13: 51. ⁴Romans 16: 19. ⁵Mark 13: 11. Luke 12: 11.

LESSON STATEMENT.

We learn here of the instructions given by Jesus Christ to the twelve apostles when they were sent forth to preach. He had ordained them previously to the holy Priesthood, and had given them authority to preach in His name. (See *Mark 3: 13—15*.) On this occasion He gave them power to administer to those who were sick, or were afflicted with evil spirits. They were instructed not to preach to the Gentiles at that time, nor to the Samaritans, who were not friendly to the Jews, but to confine their ministry to the Israelites, and to preach repentance to the people; freely using the authority and power of their Priesthood in doing good. He told them to go upon their missions, depending upon God for support, without taking money with them or even extra clothing. In this way Christ knew they would be more zealous and humble. They were told to accept thankfully the kindness of the people with whom they stayed; and Jesus declared that all who were kind to them should be blessed of God, and that all who refused them what they needed, should be punished in the judgment day. He told them to be wise and harmless, not trusting men who were their enemies, and who would seek to bring trouble upon them. He informed them also that they would be brought before the officers of the land—governors and kings—for His sake, and He counseled them that whenever they were arrested they should not decide beforehand what they should say, but trust to their Heavenly Father who would speak to them by His Spirit.

NOTES.

DISCIPLES AND APOSTLES.—The term "disciple" signifies the follower of any teacher. The Bible speaks of the disciples of Moses (*John 9: 28*); also of John the Baptist (*Matthew 11: 2*), and of Jesus Christ (*Luke 14: 26*). It is plain, then, that the apostles of Christ and all His honest and sincere followers were properly called disciples. An "Apostle," however, was one who had been ordained to a certain degree in the Priesthood, and who had been chosen to be a special witness of the mission of our Savior—of these there were but twelve at one time. During Christ's life these were His companions; and after His resurrection He appeared to them, thus enabling them to bear a powerful and united testimony to the divinity of His work. We have among us today a quorum of twelve, organized in accordance with revelation. They are also special witnesses to the nations of Christ's divinity and work.

GENTILES.—This name was applied by the Jews to all other nations but their own. The Jews were considered the chosen people of God, required to live under the law of Moses, and all others were called Gentiles. A Jew thought it unlawful to eat with a Gentile, or even to enter his house.

SAMARITANS.—These people were the inhabitants of the province of Samaria, situated between Judæa and Galilee. Its capital city was also called Samaria, and being built in a commanding position, it merited its name, the word meaning *watch-height* or *watch-mountain*, though whether first applied with reference to the fact or not is a debated question. The Samaritans differed from the Jews in many customs, and strong antipathies grew up between the two nations. We learn that the Jews "had no dealings with the Samaritans" (*John 4: 9*); and this hatred seems to have been cherished on the part of the Samaritans as well (*Luke 9: 52, 53*). The Jews sought to revile Christ by calling Him a Samaritan (*John 8: 48*).

LEPERS were people suffering from leprosy—a term applied to a wide range of skin diseases of a more or less virulent character. As many disorders included under this name were contagious, the Jews regarded all people so afflicted as unclean, and the laws required all such to remain apart from society. This requirement was instituted by Moses, the great law-giver to ancient Israel (*Leviticus 13: 46*). With reference to this condition of uncleanness, Christ says, "Cleanse the lepers," rather than "Heal the lepers."

SODOM AND GOMORRHA.—Two cities existing during the days of Abraham in the plain of the Jordan, which is described as a very fertile region, well watered, "even as the garden of the Lord" (*Genesis 13: 10*). Owing to the extreme wickedness of the inhabitants, the Lord destroyed these two cities by fire from heaven, notwithstanding Abraham's pathetic appeal in their behalf. (Read *Genesis 18: 20—35*, and *19: 24—28*.)

WHAT WE MAY LEARN FROM THIS LESSON.

1. The power of the Priesthood prevails over evil spirits and all manner of diseases.
2. The apostles were especially commissioned to continue the work of the ministry.
3. Missionaries should exercise faith and confidence in God for their support, and not rely upon money or wealth of any earthly kind.
4. All people who aid the ministers of Christ will be blessed.
5. Those who refuse to help such and reject their message will be punished on the judgment day, even more severely than the inhabitants of the wicked cities, Sodom and Gomorrah.
6. Missionaries will be subject to trial and persecution—they are like sheep among wolves.
7. God, however, will aid them and give them words to speak at the proper time.

QUESTIONS ON THE LESSON.

1. What is a disciple?
2. What is an apostle?
3. How many apostles did Christ ordain?
4. For what were they sent forth to travel?
5. What power did Christ give them?
6. To whom were they to preach?
7. Who were the Gentiles?
8. Who were the Samaritans?
9. Where was the province of Samaria situated?
10. For what purposes were the apostles told to exercise their Priesthood?
11. What was a leper?
12. Why were the lepers considered unclean?
13. What instruction did Christ give to the apostles concerning provisions for their journey?
14. What promise was made for those who would receive them kindly?
15. What was the fate predicted for those who would not receive them?
16. Of whom were the twelve to especially beware?
17. How were they to act when taken before the officers?

THE homeliest services that we do in an honest calling, though it be but to plough, or dig, if done in obedience, and conscious of God's commandment, is crowned with an ample reward; whereas the best works for their kind, if without respect of God's injunction and glory, are loaded with curses.

For Our Little Folks.

YOUNG FOLKS' STORIES.

THE DEER.

THERE are more than forty kinds of animals of the deer species. They are noted for their beauty and are valued for their skin, and flesh. Only the males have antlers or horns, which they generally shed every year. Up to a certain age they increase annually in size.

The deers are, as a general thing very timid and sly, yet when wounded, they will fight very desperately. When pursued they will try to escape by swimming into water, getting among rocks, or hiding in high cliffs.

While the fawns are young the doe carefully conceals them when she goes to feed, and in this way they are often caught by men imitating the cry of the doe. Such was the case with a couple of young men with whom I am acquainted. They were herding cattle, and, seeing a fawn in the thicket, they began to bleat. The fawn thinking that it was its mother, ran out and was caught by the men, who took it to their home and fed it milk until it became old enough to eat hay. It would frisk around and play like a lamb in the meadow. When called by any of the family it would come running to them just like a dog or any other pet animal. At last it became so mischievous by jumping out of its pen

and getting into the garden and eating the vegetables that they tied it up and was going to kill it. While they were gone to get a board or something on which to kill it the fawn gnawed or pawed the rope in two and ran and hid in the shed under some straw. The men hunted for it but could not find it. Some time after when the smallest child of the family, the fawn's favorite, came running out calling "pet," "pet," the fawn leaped out of its hiding place and ran to the child. It had remained so long without food and became so weak that it died in a few hours.

E. M.

OUR PET.

THREE years ago last fall my eldest brother brought home a motherless heifer calf. In a few weeks we called her Cherry. We all made a great pet of her. We would feed her all the little scraps until she would follow us all over the yard.

The following spring we turned her up the canyon to get her own living. We thought we would never see her again. But in the fall she came home of her own accord.

In the winter of 1889 and '90, my father was serving a term in the Utah Penitentiary for having too large a family; feed being scarce with us a brother in this place fed it for us until spring and she was turned on the ranch. She came home last fall; and now she has a nice heifer calf.

Cherry is a great pet yet, and she will not go away. She will eat from our hands, and if she sees us, will come to learn if we have anything for her.

Cherry is a great favorite with all of us. We would not sell her for any price.

Tryphena Durrant,

AM. FORK, UTAH.

Age 11 years.

THE BEAVER.

THE beaver is noted for its valuable fur, its wonderful sagacity and the remarkable hardness of its teeth. It can gnaw with rapidity very hard substances, and even small trees five or six inches in diameter. With these, float wood, mud and stones, it makes dams across streams of water, and also builds houses to live in, which it covers very thickly with mud to keep out the cold in the winter.

During the spring season the beavers leave their homes and wander about till autumn when they return and rebuild their deserted houses and lay up their winter supplies.

At one time the teeth of the beaver were used by the Indians as tools for carving weapons of bone. The beaver, exclusive of the tail, which is about ten inches long, generally measures two feet. It is covered with two kinds of fur or hair: one coarse and long, the other close and silky. The tail is broad and flatten-

ed and is covered with scales. They are considered mischievous and destructive animals; yet all have their uses, for nothing has been created in vain.

Ettie Morrison.

CLEAR CREEK CANYON.

THE TEACHER AND HER CRITIC.

AN intelligent gentleman, who was a religious skeptic, visited a Sunday school out of curiosity, and happened to take his seat near the infant class, where he waited till the exercises were over. The lady who had charge of the class was telling the little ones about the Savior, in the familiar language which all children understand, and the skeptic heard her words. His fixed attention deceived the teacher, and she supposed him to be in full sympathy with her work, until at the close he spoke to her, and then his remark, and the half-sneering smile that accompanied it, caused her to see her mistake.

"Pardon me, madam, but are you not throwing away your time, teaching these babies about a person called Christ? Supposing there was anything useful in the knowledge of such a character, they will soon forget everything they have learned about Him."

The lady had discretion as well as piety, and refrained from answering this rather rude criticism in an argumentative spirit, as many would have done. She expressed her sorrow that

he did not approve her method of labor, and especially that he should seem to distrust the virtue of the Savior's name, and the wisdom and duty of teaching little children to repeat and love it. In the course of the brief conversation that followed, she courteously asked him if his mother was living.

"No, she is not. She died when I was a mere infant."

"Ah, then you do not remember her?"

"I can hardly say that I do. But she has been so often described to me, and I have been told so much about her, and the many excellencies of her character, that I have a very vivid picture of her in my mind. Her life is a dear and sacred reality to me."

Without knowing it, he had put into the teacher's mouth the very words she wished to say.

"May we not hope, sir, that these little ones will be able to remember as well, what they are told about Jesus, as you remember what you were told of your mother?"

An expression of chagrin passed quickly over the skeptic's face. He evaded a direct reply, and the interview ended.

But on the very next Sabbath, to the lady's astonishment, the same gentleman returned, bringing his own little girl.

"This dear child," he said, "was left motherless, like her father, at an early age. She knows nothing of her mother save what I have told her.

I wish you to take her into your class, and teach her about Jesus Christ."

F. Y.

BEAUTIFUL SWISS CUSTOM.

As soon as the sun has disappeared in the valleys, and its last rays are just glimmering on the snowy summits of the mountains, the herdsman who dwells on the loftiest takes his horn and trumpets forth, "*Praise God the Lord!*" And all the herdsmen in the neighborhood take their horns and repeat the words. This often continues a quarter of an hour, while on all sides the mountains echo the name of God. Solemn stillness follows, and every shepherd on bended knees, with uncovered head, offers his secret prayer. By this time it is quite dark. "Good night!" trumpets forth the herdsman on the loftiest summit. "Good night!" is repeated on all the mountains from the horns of the herdsmen and the clefts of the rocks.

HISTORICAL EVENTS.

WE have received from the following named persons lists of important events for the month of May: Ruby Beecher, Joseph Leroy Johnson, Justus P. Jordan, Jr., Rulon E. Porter, Julia Reeves, Fayette Hatch, Thomas Taylor, Jr., Florence M. Williams, Emma C. Gardner, Sophia Smith, E. Lee, Florence E. Barlow, Maria Jen-

sen, Clara Leone Horne, Edgar Sudweeks, Ruey Pond, Tryphena Willden, Charlotte A. Van Orden, William Jacobs, Wallace Boden, Matilda Nielson, Mary Andrus.

IMPORTANT EVENTS IN APRIL, FURNISHED
BY MARY ANDRUS.

- 1st, 1769, The Duke of Wellington died in Ireland.
1st, 1700, John Dryden, one of the famous poets of Queen Anne's reign, died.
2nd, 1835, At a grand council held in Kirtland, at which the First Presidency were in attendance, the Twelve were arranged according to seniority.
5th, 1834, President Brigham Young started for Mo., in Zion's camp, in which he was captain of ten; they arrived in Clay County on the 23rd of June.
6th, 1833, A revelation was given through Joseph, the Seer, at Kirtland, Geauga County, Ohio.
7th, 1842, The Nauvoo Legion was on parade and was reviewed by the Prophet Joseph.
7th, 1873, Salmon Portland Chase, the chief justice of the Supreme Court of the United States, died.
9th, 1891, Benjamin Harrison the 23rd President of the United States, and company visited Salt Lake City, Utah.
10th, 1662, The famous charter established the government and county of the English Colony of Connecticut in New England, in America.
11th, 1848, Orson Pratt started on a mission to England. He was appointed to preside over all the branches of the Church in England, Scotland, Wales, Ireland, and adjacent countries.
11th, 1838, William E. McLellin, an Apostle, was excommunicated at Far West.
11th, 1778, William Pitt, Earl of Chatham, died.
15th, 1829, Having been commanded of the Lord, Joseph Smith and Oliver Cowdery were baptized.
15th, 1844, Honorable Charles Francis Adams visited Joseph Smith at Nauvoo, just forty-three days before his death.
15th, 1829, John the Baptist ordained Joseph Smith, Jr. and Oliver Cowdery to the Aaronic Priesthood.
17th, 1829, John Jay, first chief justice of the United States, died.
17th, 1835, David W. Patten and Wilford Woodruff laid hands upon a woman by the name of Margaret Tittle, who was lying at the point of death, and she was instantly healed through the power of God.
19th, 1838, A revelation was given to Joseph, the Seer, near Wight's Ferry, at a place called Spring Hill, Davis County, Missouri, wherein Spring Hill is named by the Lord, Adam-on-di-Ahman,

because, said He, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet.

- 25th, 1803, Ralph Waldo Emerson was born in Boston, Massachusetts.
26th, 1848, President Brigham Young started from Winter Quarters with his family for Salt Lake City, leaving his house, mills and other property, this being the fifth time he had left home and property for the gospel's sake.
27th, 1794, Cornelius Vanderbilt was born at Staten Island, he built and endowed Vanderbilt university, Tennessee, at a cost of \$750,000.
27th, 1844, The first telegraph message was sent over the line from Baltimore to Washington. S. F. B. Morse invented the electric telegraph.
27th, 1840, Edward Partridge, the first Bishop in the Church, died at Nauvoo, aged 46 years.
27th, 1840, Paganini, the great violinist, died.
28th, 1885, Elder August Valentine left Copenhagen for England, being the first Elder banished from Denmark for preaching the gospel.
29th, 1886, Eleven Mormon prisoners from Idaho arrived at Detroit, Michigan.
29th, 1866, Winfield Scott died. His career in the Mexican war displayed masterpieces of military execution and placed him among the great military heroes of modern times.
29th, 1819, Abraham Whipple died. He fired the first gun in the naval service of the revolution, driving the British frigate Rose from the Blockade of Naraganset bay.

MOTHER'S BOY.

Two little clinging velvety arms;
Two little hands with rose-leaf palms;
Two brown eyes in whose clear deeps
The brook's own sunshine laughs and leaps;
Two little ears like pink-white shells;
A snowy chin where a dimple dwells;
A dainty nose; two peach bloom cheeks;
A red-lipped mouth that soft words speaks;
A brow reflecting the soul within,
Untouched by sorrow, unmarked by sin;
A crown of curls whose traceries hold
The chestnut's warmth and the sunbeam's
gold;
A rounded body and rosy limbs;
A voice like notes from cathedral hymns;
Two restless feet and a laugh of joy.
What is the total? Mother's boy.

COME, COME AWAY.

KEY D.

Words by H. W. NAISBITT.

Bass. Alto. Treble.	m :m .f s :d ¹ .d ¹ t :l s :m r :- .m f :f m :r m :-
	Come, come away, time for pleasant du - ty, 'Tis its ringing voice I hear,
	:d .r m :m .m s :f m :d t ₁ :- .d r :r d :t ₁ d :-
	Come, come away, hearts beat quickly ready, Bound for la - bor's waiting field,
d :d .d d :d .d d :d d :d s ₁ :- .s ₁ s ₁ :s ₁ s ₁ :s ₁ d :-	
Come, come away, nothing hinders blessing, There is promise to each one	
Come, come away, Zi - on is your stor - y And its Priesthood calls to you.	

m.f :s.l s :d ¹ t :l l :s l :- .l l.s :f.m r :s d :-
In the rug - ged path there's beauty, 'Mid its blos - soms nev - er fear,
d.r :m.f m :l s :f f :m f :- .f f.m :r.d t ₁ :t ₁ d :-
Mark the work - er, brave and steady; He will per - ish ere he yield!
: : : : f :- .f d :d s ₁ :s ₁ d :-
Bring the ear - nest—work is pressing, You must fin - ish 'fore the sun;
There are wait - ing crowns of glor - y, If you're faith - ful, if you're true.

r :- .m f :f m.f :s.l s :m d ¹ :- .d ¹ t :s l :fe s :-
There are joy - ous peals of mus - ic, There are songs up - on the air,
t ₁ :- .d r :r d.r :m.f m :d m :- .m r :t ₁ d :d t ₁ :-
There's a king - dom, God hath found - ed; He in - vites the willing soul,
s ₁ :- .s ₁ s ₁ :s ₁ d :d d :d d :- .d s ₁ :s ₁ r :r s ₁ :-
In the dark - ness toil is irk - some, Though if cloud - y you shall win;
In the man - sions, grand and bliss - ful, You will find a waiting seat

r :r .m f :r m :m .f s :m l :- .l s :d ¹ d ¹ :t d ¹ :-
And the mellow voice of friendship Is around and ev - ery - where.
t ₁ :t ₁ .d r :t ₁ d :d .r m :d f :- .f m :d r :r m :-
And He will re - ward each work - er While e - ter - ni ties un - roll.
s ₁ :s ₁ s ₁ :s ₁ d :d d :d t ₁ :- .t ₁ d :l ₁ s ₁ :s ₁ d :-
And there's triumph for each vic - tor When 'mid heaven's rest shut in.
Where the Savior, King im - mor - tal, Ev - ery ransomed soul will greet.

DON'T TALK.

It doesn't pay to do much talking when you're mad enough to choke,
Because the word that stings the deepest is the one that's never spoke;
Let the other fellow wrangle till the storm has blown away,
Then he'll do a heap of thinking 'bout the things you didn't say.

A BEAUTIFUL face wins instant admiration, but a beautiful mind and heart and soul retains and holds the friendship.

WHEN the hour of trouble comes to the mind or the body, or when the hour of death comes, that comes to high and low, then it is not what we have done for ourselves, but what we have done for others, that we think on most pleasantly.

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